

*Śrī Caitanya-caritāmṛta, Mādhyama-līlā, Chapter 17*

## **The Lord Travels to Vṛndāvana**



STUDY NOTES OF H.G. GAURĀṄGA DĀSA

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*jaya jaya gauracandra jaya nityānanda  
jayādvaita-candra jaya gaura-bhakta-vṛnda*

All glories to Śrī Caitanya Mahāprabhu!  
All glories to Lord Nityānanda!  
All glories to Advaitacandra!  
And all glories to all the devotees of the Lord!

## THE LORD TRAVELS TO VṚNDĀVANA (CC Madhya-līlā : Chapter 17)

### Texts 1-11: Caitanya Mahāprabhu proposes to travel alone

- ❖ Forest path (TEXT 5)
- ❖ Stop anyone (TEXT 6)
- ❖ Permit Me and be happy (TEXT 7)
- ❖ Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī: take 1 brāhmaṇa – collect alms, cook prasādam (TEXT 11)

### Texts 12-20: Caitanya Mahāprabhu rejects proposal

#### TEXT 13: Principle of not taking associates

*prabhu kahe,—nija-saṅgī kāṅho nā la-iba  
eka-jane nile, ānera mane duḥkha ha-iba*

Śrī Caitanya Mahāprabhu said, “I shall not take any of My associates with Me, because if I choose someone, all the others will be unhappy.

#### TEXT 14: Condition for making Exception

*nūtana saṅgī ha-ibeka,—snigdha yāṅra mana  
aiche yabe pāi, tabe la-i ‘eka’ jana*

“Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me.”

#### PURPORT: TEXT 14

- ✓ Qualification for the associate to travel: NEW and NEUTRAL.
- ✓ History of Kālā Kṛṣṇadāsa, therefore “peaceful in mind”.

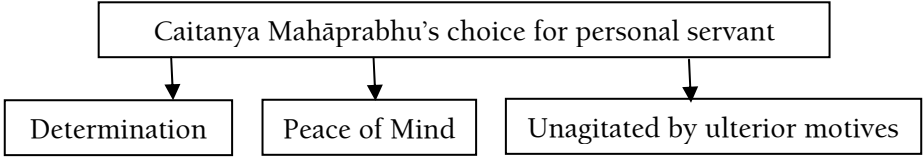


1

**Lesson 1:** One whose mind is not peaceful is agitated by certain drives, especially sex desire, even though he be in the company of Caitanya Mahāprabhu.

**PURPORT: TEXT 14**

- ✓ Such a man will become a victim of women and will fall down even in the company of the Supreme Personality of Godhead.
- ✓ Māyā is so strong that unless one is determined not to fall victim, even the Supreme Personality of Godhead cannot give protection.
- ✓ The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact.
- ✓ If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down.



**TEXT 15**

*svarūpa kahe,—ei balabhadra-bhaṭṭācārya  
tomāte su-snigdha baḍa, paṇḍita, sādhu, ārya*

Svarūpa Dāmodara then said, “Here is Balabhadra Bhaṭṭācārya, who has great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

**Qualifications of Balabhadra Bhaṭṭācārya**

1. Morally – Honest – *sādhu*
2. Emotionally - great love for You – *su-snigdha*
3. Intellectually – learned scholar – *paṇḍita*
4. Spiritually – advanced in spiritual consciousness

**PURPORT: TEXT 15**

- ✓ Svarūpa Dāmodara Gosvāmī had studied Balabhadra Bhaṭṭācārya thoroughly – great love for Śrī Caitanya Mahāprabhu, was not duplicitous + advanced in Kṛṣṇa consciousness.
- ✓ *ati bhakti corera lakṣaṇa*: “Too much devotion is a symptom of a thief.”

2

**Lesson 2: A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is called sādhu.**

PURPORT: TEXT 15

- ✓ Svarūpa *snigdha* (“very peaceful”)
- ✓ *su-snigdha* (“affectionate”)

ŚB 1.1.8: *brūyuh snigdhasya śiṣyasya guravo guhyam apy uta*

“A disciple who has actual love for his spiritual master is endowed, by the blessings of the spiritual master, with all confidential knowledge.”

- ✓ *snigdhasya* means *prema-vataḥ* – great love for his spiritual master.

- ❖ **Background:** from Bengal, he came with you. (TEXT 16)
- ❖ **Desire:** to visit and see all the holy places of pilgrimage. (TEXT 16)
- ❖ Another brāhmaṇa – servant, food, we happy if 2, no difficulty or inconvenience. (TEXT 17-18)
- ❖ Other brāhmaṇa – carries cloth & waterpot (TEXT 19)
- ❖ Balabhadra Bhaṭṭācārya - collect alms & cook (TEXT 19)





### Texts 21-81: Caitanya Mahāprabhu begins journey

- ❖ Night – Jagannātha's permission; end of night, Lord got up and started (TEXT 21)
- ❖ Devotees search in anxiety. (TEXTS 22)
- ❖ Svarūpa Dāmodara restrained – everyone fell silent knowing Lord's mind (TEXT 23)
- ❖ No public road but bypass – forest. (TEXT 24)
- ❖ Tigers and elephants gave way, rhinoceros and boars came (TEXTS 25-26)
- ❖ Balabhadra Bhaṭṭācārya very much afraid to see them, but by Caitanya Mahāprabhu's influence, all animals stood to one side. (TEXT 27)





(i) Tiger

- ❖ Caitanya Mahāprabhu makes tiger chant and dance “Kṛṣṇa! Kṛṣṇa!” by touching with feet. (TEXT 28-29)

(ii) Elephant

- ❖ A herd of maddened elephants

TEXT 31

*prabhu jala-kṛtya kare, āge hastī āilā  
‘kṛṣṇa kaha’ bali’ prabhu jala pheli’ mārīlā*

While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa.

PURPORT: TEXT 31

- ✓ Caitanya Mahāprabhu – *mahā-bhāgavata* no distinction between friends and enemies. (*vidyā-vinaya-sampanne brāhmaṇe gavi hastini...*)

3

Lesson 3: The test of advanced spiritual consciousness is that one becomes fearless, envies no one, always engaged in the Lord’s service.

PURPORT: TEXT 31

- ✓ Svarūpa *snigdha* He sees every jiva as an eternal part and parcel of the Lord, rendering service according to his capacity by the will of the Supreme Lord.
- ✓ Kṛṣṇa is dictating, and the living entity is following His dictations (*sarvasya cāhaṁ hṛdi sanniviṣṭo...*)
- ✓ Kṛṣṇa is within the heart of the tiger, elephant and boar. Therefore Kṛṣṇa tells them, “Here is a mahā-bhāgavata. Please do not disturb him.”
- ✓ Why should animals be envious of a great personality?

4

**Lesson 4:** Those who are neophytes or even a little progressed in devotional service should not try to imitate the *mahā-bhāgavata*. Rather, they should only follow in his footsteps. The word *anukara* means “imitating,” and *anusara* means “trying to follow in the footsteps.”

**PURPORT: TEXT 31**

- ✓ No imitation
- ✓ Our best efforts should be exerted in trying to follow them according to our ability.
- ✓ Mahā-bhāgavata’s heart is completely freed from material contamination, and he can become very dear even to fierce animals like tigers and elephants.

- ❖ Elephants – cried “Kṛṣṇa! Kṛṣṇa!”, fell to the ground screaming in ecstasy. (TEXTS 32-33)

**(iii) Does**

- ❖ Does followed (patted them) (TEXTS 34-35)

**TEXT 36**

*dhanyāḥ sma mūdha-matayo ’pi hariṇya etā  
yā nanda-nandanam upātta-vicitra-veśam  
ākaraṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ  
pūjām dadhur viracitām praṇayāvalokaiḥ*

“Blessed are all these foolish deer because they have approached Mahārāja Nanda’s son, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection.”

**(iv) Tiger**

- ❖ While Śrī Caitanya Mahāprabhu was passing through jungle, 5-7 tigers, joining the deer followed the Lord. (TEXT 37)

- ❖ Seeing tigers & deer follow, Caitanya Mahāprabhu remembered Vṛndāvana.

TEXT 39

*yatra naisarga-durvairāḥ  
sahāsan nṛ-mṛgādayaḥ  
mitrāṇivājitāvāsa-  
druta-ruṭ-tarṣaṇādikam*

“Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, human beings and fierce animals live together there in transcendental friendship.”

(Kṛṣṇa was still busy with His cowherd boyfriends and animals and was not disturbed.)

- ❖ Śrī Caitanya Mahāprabhu said “Chant ‘Kṛṣṇa! Kṛṣṇa!’” the tigers and deer began to chant “Kṛṣṇa!” and dance. (TEXT 40)
- ❖ When all the tigers and deer danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder. (TEXT 41)
- ❖ Tigers & deer began to embrace, kiss one another (TEXT 42)
- ❖ Caitanya Mahāprabhu saw, smiled, left animals and continued (TEXT 43)

(v) Peacock

- ❖ Various birds, peacock, saw Caitanya Mahāprabhu, followed Him, chanting and dancing, maddened by holy name (TEXT 44)

(vi) Trees and Creepers

TEXT 45

*‘hari-bola’ bali’ prabhu kare ucca-dhvani  
vrkṣa-latā—praphullita, sei dhvani śuni,*

When the Lord loudly chanted “Haribol!” the trees and creepers became jubilant to hear Him.



5

Lesson 5: Loud chanting of the Hare Kṛṣṇa mantra is so powerful that it can even penetrate the ears of trees and creepers, what to speak of those of animals and human beings.

- ❖ Haridāsa Ṭhākura once told Caitanya Mahāprabhu, “Loud chanting of the Hare Kṛṣṇa mahā-mantra would benefit not only trees and plants but insects and all other living beings.”

6

Lesson 6: One should therefore not be disturbed by the loud chanting of Hare Kṛṣṇa, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

(vi) All living entities

TEXT 46

*‘jhārikhaṇḍe’ sthāvara-jaṅgama āche yata  
kṛṣṇa-nāma diyā kaila premete unmatta*

Thus all living entities in the forest of Jhārikhaṇḍa—some moving and some standing still—became maddened by hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

(vii) All villages

- ❖ Purified and awakened to ecstatic love of God. (TEXT 47)
- ❖ Heard chanting from Caitanya Mahāprabhu: 1 person... 2<sup>nd</sup> ... 3<sup>rd</sup> ... (TEXTS 48-49)

**PURPORT: TEXTS 48-49**

- ✓ Caitanya Mahāprabhu is the Supreme Personality of Godhead, and no one can claim His potency.
- ✓ If one is a pure devotee, hundreds and thousands of men can be purified by his vibration.

7

**Lesson 7:**

This potency is within every living being, provided he chants the Hare Kṛṣṇa mahā-mantra offenselessly and without material motives.

8

**Lesson 8:**

When a pure devotee chants offenselessly, another person will become a Vaiṣṇava, and from him another Vaiṣṇava will emerge. This is the paramparā system.

TEXT 50

*yadyapi prabhu loka-saṅghaṭṭera trāse  
prema ‘gupta’ karena, bāhire nā prakāśe*

The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

**TEXT 51**

*tathāpi tānra darśana-śravaṇa-prabhāve  
sakala deśera loka ha-ila ‘vaiṣṇave’*

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

**PURPORT: TEXT 51**

- ✓ Caitanya Mahāprabhu is not physically present now, but simply by chanting His holy name (*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*) people are becoming devotees.
- ✓ Why is a pure devotee empowered by the Lord?  
A pure devotee can see the Lord at every moment.  
*tathāpi tānra darśana-śravaṇa-prabhāve*

9

Lesson 9: Caitanya Mahāprabhu appeared 500 years ago, but it cannot be said that now the potency of the Hare Kṛṣṇa mahā-mantra is less than it was in His presence. By hearing Śrī Caitanya Mahāprabhu through the paramparā system, one can be purified.

**PURPORT: TEXT 51 Cntd...**

- ✓ It is not that everyone is able to see Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu physically, but if one hears about Him through books like Śrī Caitanya-caritāmṛta and through the paramparā system of pure Vaiṣṇavas, there is no difficulty in becoming a pure Vaiṣṇava, free from mundane desires and personal motivations.



(viii) Bheels – uncivilized low class

- ❖ Śrī Caitanya Mahāprabhu gave them an opportunity
  - to chant the holy name
  - come to the platform of ecstatic love
  - delivered all of them (TEXT 54)
- ❖ Who has power to understand transcendental pastimes of the Lord? (TEXT 54)
- ❖ Caitanya Mahāprabhu’s consciousness: He treated
  - Jhārikhaṇḍa forest – Vṛndāvana
  - Hills – Govardhana (TEXT 55)
  - River – Yamunā
  - In forest – filled with ecstatic love, danced, fell down crying. (TEXT 56)
- ❖ Balabhadra Bhaṭṭācārya’s seva – collecting spinach, roots & fruits (TEXT 57)
- ❖ Few brāhmaṇas—five or seven—invite the Lord. (TEXT 58)
- ❖ Some bring grain, others – milk & yogurt, ghee and sugar. (TEXT 59)

(ix) *śūdra-brāhmaṇa*

TEXT 60

*yāhān vipra nāhi tāhān ‘śūdra-mahājana’  
āsi’ sabe bhaṭṭācārye kare nimantraṇa*

In some villages there were no brāhmaṇas; nonetheless, devotees born in non-brāhmaṇa families came and extended invitations to Balabhadra Bhaṭṭācārya.

- ❖ Acceptance of invitations by a Māyāvādī and a Vaiṣṇava

Māyāvādī	Vaiṣṇava
Brāhmaṇa Vaiṣṇava	Non-Brāhmaṇa Vaiṣṇava
Brāhmaṇa Non-Vaiṣṇava	Brāhmaṇa Vaiṣṇava

**PURPORT: TEXT 60**

- ✓ Sannyāsī or brāhmaṇa will not accept an invitation extended by a person born in a lower family.
- ✓ There are many devotees who are raised to the platform of brāhmaṇa by their initiation – *śūdra-mahājanas*.
- ✓ One who is born in a non-brāhmaṇa family has accepted the brāhmaṇa status by initiation.
- ✓ Such devotees extended invitations to Balabhadra Bhaṭṭācārya.

10

**Lesson 10: Caitanya Mahāprabhu Himself accepted invitations from śūdra-mahājanas, and this confirms the fact that anyone initiated by a Vaiṣṇava mantra can be accepted as a brāhmaṇa.**

- ❖ Balabhadra Bhaṭṭācārya’s seva to the Lord (TEXTS 61-65)
  - Cook grain and vegetables
  - Lord – happy to eat these vegetables
  - Even happier in a solitary place
  - Service like a menial servant
- ❖ Lord – 3 times bath in warm waterfalls, heat Himself morning and evening with a fire made with the limitless wood. (TEXT 66)

**Lord appreciates his servant and the servant glorifies the master**

*Lord Caitanya Mahāprabhu said*

- ❖ Traveled through forest – no trouble. (TEXT 68)
- ❖ Kṛṣṇa is very merciful – forest path – gave great pleasure. (TEXT 69)
- ❖ Before this – mother, Ganges and other devotees (TEXT 70)
- ❖ See & meet all devotees and take them to Vṛndāvana. (TEXT 71)
- ❖ Bengal – mother, Ganges, 1000s of devotees followed (TEXT 72-73)

- ❖ Sanātana Goswami’s advice – making some impediment – this path (TEXT 74)

TEXT 75

*kṛpāra samudra, dīna-hīne dayāmaya  
kṛṣṇa-kṛpā vinā kona ‘sukha’ nāhi haya“*

“Kṛṣṇa is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness.”

TEXT 76

*bhaṭṭācārye ālīngiyā tānhāre kahila  
‘tomāra prasāde āmi eta sukha pāila’*

Śrī Caitanya Mahāprabhu then embraced Balabhadra Bhaṭṭācārya and told him, “It is only by your kindness that I am now so happy.”

*Balabhadra Bhaṭṭācārya replied*

- ❖ You are Kṛṣṇa – merciful. I am fallen jīva, but You bestowed great favor (TEXT 77)
- ❖ I am most fallen – brought me – accepted food prepared by me (TEXT 78).

TEXT 79

*adhama-kākere kailā garuḍa-samāna  
‘svatantra īśvara’ tumi—svayaṁ bhagavān“*

“You have made me Your carrier Garuḍa, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord.”

“APPRECIATION vs. NO CREDIT”

**Texts 82-145: Caitanya Mahāprabhu in Vārāṇasī**

**(i) Arrival at Maṇikarṇikā ghat**

**PURPORT: TEXT 82**

- ✓ Jeweled earring fell from ear of Lord Viṣṇu or Śiva
- ✓ Lord Viśvanātha is the great physician who cures the disease of material existence by delivering a person through the ear, which receives the vibration of the holy name of Lord Rāma – Maṇikarṇikā
- ✓ Ganges – Maṇikarṇikā – very dear to Lord Viśvanātha

**(ii) Tapana Miśra sees the Lord at Maṇikarṇikā ghat**

- ❖ Tapana Miśra – “Caitanya Mahāprabhu accepted renounced order.” (TEXT 84)
- ❖ Clasped Caitanya Mahāprabhu’s lotus feet, cried, Lord raised & embraced him. (TEXT 85)
- ❖ Temples of Viśveśvara and Bindu Mādhava (Veṇī Mādhava) (TEXT 86)
- ❖ Bindu Mādhava temple: 5 rivers – Dhūtāpāpā, Kiraṇā, Sarasvatī, Gaṅgā and Yamunā. Deities: 4-handed Nārāyaṇa & Lakṣmī. Śrī Garuḍa, and Lord Rāma, Sītā, Lakṣmaṇa and Śrī Hanumānjī. (TEXT 86 PURPORT)
- ❖ Śrīmanta Bālāsāheb Pantha Mahārāja – expenses born by Sātārā - Mahārāja Jagatjīvana Rāo Sāheb. (TEXT 86 PURPORT)

**(iii) Tapana Miśra brings Śrī Caitanya Mahāprabhu to his home**

- ❖ Seva, dance, waving his cloth in jubilation, washed lotus feet of Śrī Caitanya Mahāprabhu, drank wash water. (TEXTS 87-88)
- ❖ Tapana Miśra invited Śrī Caitanya Mahāprabhu to take lunch at his home, and he had Balabhadra Bhaṭṭācārya cook. (TEXT 89)
- ❖ Topography: tomb of Vallabhācārya

- ❖ Caitanya Mahāprabhu – Bindu Mādhava temple – lunch at Tapanā Miśra’s house.
- ❖ Near temple is big banyan tree – after eating, the Lord used to rest beneath the tree. (PURPORT: TEXT 89)
- ❖ Caitanya Mahāprabhu rest – Tapanā Miśra’s son, Raghu, used to massage His legs. (TEXT 90)
- ❖ Remnants of food left by Śrī Caitanya Mahāprabhu taken by whole family of Tapanā Miśra (TEXT 91)
- ❖ News spread that Lord came, Candrasekhara came to see the Lord (TEXT 92)

(iv) Candrasekhara came to see Caitanya Mahāprabhu

- ❖ Candrasekhara
  - Cook friend of Tapanā Miśra
  - Physician by caste
  - Clerk by profession (TEXT 92)
- ❖ Fell at lotus feet, cried, embraced (TEXT 93)

(v) Candrasekhara offers prayers to Caitanya Mahāprabhu

- ❖ You have bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience. (TEXT 94)

TEXT 95

*āpana-prārabdhe vasi’ vārāṇasī-sthāne  
‘māyā’, ‘brahma’ śabda vinā nāhi śuni kāṇe*

“Due to my past deeds, I am residing at Vārāṇasī, but here I do not hear anything but the words ‘māyā’ and ‘Brahman.’”

**PURPORT: TEXT 95**

- ✓ Candraśekhara was a devotee – always eager to hear about Kṛṣṇa and His transcendental pastimes.
- ✓ Benares – impersonalists, Saivaites, pañcopāsana 3 types.
- ✓ pañcopāsakas are not devotees of anyone. As it is said, to be a servant of everyone is to be a servant of no one.
- ✓ Kāśī – chief holy place of pilgrimage for impersonalists, and it is not at all suitable for devotees.
- ✓ Vaiṣṇava likes to live in a viṣṇu-tīrtha
- ✓ Vārāṇasī – 100s & 1000s of Lord Śiva's temples – unhappiness as he informed Lord Caitanya that he was obliged to live at Benares due to his past misdeeds.
- ✓ Due to past misdeeds, one takes birth on a lower platform
- ✓ References:
  - *karmāṇi nirdahati kintu ca bhakti-bhājām*  
- Brahma-saṁhitā (5.54)
  - *kleśa-ghnī śubha-dā mokṣa-laghutā-kṛt su-durlabhā*  
*sāndrānanda-viśeṣātmā śrī-kṛṣṇākarṣiṇī ca sā*  
- Bhakti-rasāmṛta-sindhu (1.1.17)
  - *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*  
*ahaṁ tvāṁ sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*  
- Bhagavad-gītā (18.66)
  - *aprārabdha-phalaṁ pāpaṁ kūṭaṁ bijam phalonmukham*  
*krameṇaiva praliyeta viṣṇu-bhakti-ratātmanām*  
- Padma Purāṇa
- ✓ Three types of devotees
  - *nitya-siddha*
  - *sādhana-siddha*
  - *sādhaka*



- ❖ No talk at Vārāṇasī other than 6 philosophical theses (Vaiśeṣika, Nyāya, Yoga, Sāṅkhya, Karma-mīmāṃsā, Brahma-mīmāṃsā, or Vedānta). Tapana Miśra is very kind to me, speaks about topics relating to Lord Kṛṣṇa (TEXT 96)
- ❖ We two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience. (TEXT 97)
- ❖ You are going to Vṛndāvana. Please stay here at Vārāṇasī for some days and deliver us, for we are Your two servants. (TEXT 98)

(vi) Tapana Miśra requests the Lord

TEXT 99

*miśra kahe,—‘prabhu, yāvat kāṣīte rahibā  
mora nimantraṇa vinā anya nā mānibā’*

Tapana Miśra then said, “My dear Lord, as long as You stay at Vārāṇasī, please do not accept any invitation other than mine.”

TEXT 100

*ei-mata mahāprabhu dui bhṛtyera vaśe  
icchā nāhi, tabu tathā rahilā dina-daśe*

Even though He had not made such a plan, Śrī Caitanya Mahāprabhu remained for ten days at Vārāṇasī, being obligated by the requests of His two servants.

(vii) Maharashtriyan brāhmaṇa astonished to see Lord’s beauty and ecstatic love (TEXT 101)

(viii) Caitanya Mahāprabhu refuses Māyāvādī brāhmaṇas’ lunch invitations

TEXT 102

*vipra saba nimantraya, prabhu nāhi māne  
prabhu kahe,—‘āji mora hañāche nimantraṇe’*

When the brāhmaṇas of Vārāṇasī would invite Śrī Caitanya Mahāprabhu to lunch, the Lord would not accept their invitations. He would reply, “I have already been invited somewhere else.”

**TEXT 103**

*ei-mata prati-dīna kareṇa vañcana  
sannyāsīra saṅga-bhaye nā mānena nimantraṇa*

Every day Śrī Caitanya Mahāprabhu refused their invitations because He feared associating with Māyāvādī sannyāsīs.

**PURPORT: TEXT 103**

- ✓ Vaiṣṇava sannyāsī never accepts an invitation from a party who considers Māyāvādī sannyāsīs and Vaiṣṇava sannyāsīs to be one and the same.
- ✓ Vaiṣṇava sannyāsīs do not at all like to associate with Māyāvādī sannyāsīs, to say nothing of eating with them.
- ✓ This principle must be followed by the sannyāsīs of the Kṛṣṇa consciousness movement.
- ✓ That is the instruction of Śrī Caitanya Mahāprabhu, given by His personal behavior.

(viii) Prakāśānanda Sarasvatī, brāhmaṇa and Caitanya Mahāprabhu

A. Prakāśānanda Sarasvatī used to teach Vedānta philosophy to many followers. (TEXT 104)

**PURPORT: 104**

- ✓ Impersonalism – Denying Lord’s form – cut off hands & legs of Lord.
- ✓ Māyāvādīs
  - Rascals – Do not accept Lord’s form (Vedas)
  - Demons – Describe vedic knowledge as imperonal
  - Cutters – Cut Lord’s form to pieces

- ✓ Bhagavad-gītā (15.15),
  - Lord's form – factual – *vedaiś ca sarvair aham eva vedyah*.
  - 'aham' – 'I am' – 'The Person'
  - 'eva' – conclusive verification
- ✓ By studying the Vedānta philosophy, one must come to know the Supreme Personality of Godhead.
- ✓ Vedic knowledge as impersonal – *nārāyaṇaḥ paro 'vyaktāt*
- ✓ Worship form of the Lord – one is purified
- ✓ Māyāvādī – impersonalists
  - no sufficient reason for being impersonalists
  - blindly follow a principle that cannot be supported by reason or argument

**B.** A brāhmaṇa who saw Caitanya Mahāprabhu's wonderful characteristics came to Prakāśānanda Sarasvatī and described, "Sannyāsī from Jagannātha Purī – I cannot describe His wonderful influence and glories."

*Rupa:*

TEXT 107

*sakala dekhiye tānte adbhuta-kathana  
prakāṇḍa-sarīra, śuddha-kāñcana-varaṇa*

"Everything is wonderful about that sannyāsī. He has a very well built and luxuriant body, and His complexion is like purified gold.

TEXT 108

*ājānu-lambita bhuja, kamala-nayana  
yata kichu īśvarera sarva sal-lakṣaṇa*

"He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.

When one sees – Nārāyaṇa (TEXT 109)



*Karma:*

**TEXT 111**

*‘nirantara kṛṣṇa-nāma’ jihvā tāṇra gāya  
dui-netre aśru vahe gaṅgā-dhārā-prāya*

“His tongue is always chanting the holy name of Kṛṣṇa, and from His eyes tears incessantly fall like the flowing Ganges.

**TEXT 112**

*kṣaṇe nāce, hāse, gāya, karaye krandana  
kṣaṇe huhuṅkāra kare,—simhera garjana*

“Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.”

*Nama:*

**TEXT 113**

*jagat-maṅgala tāṇra ‘kṛṣṇa-caitanya’-nāma  
nāma, rūpa, guṇa tāṇra, saba—anupama*



“His name, Kṛṣṇa Caitanya, is all-auspicious for the world. Everything about Him—His name, form and qualities—is unparalleled.

C. Prakāśānanda Sarasvatī joked and laughed at the brāhmaṇa, he began to speak as follows. (TEXT 115)

- ❖ Prakāśānanda Sarasvatī said about the Lord (TEXTS 116-121)
  - Sannyāsī from Bengal
  - Very sentimental
  - Bhāratī-sampradāya
  - Disciple of Keśava Bhāratī
  - Pretender
  - Name is Caitanya
  - Accompanied by many sentimentalists
  - Followers dance with Him
  - Tours from country to country and village to village.

- Whoever sees accepts as Supreme Personality of Godhead.
- Hypnotizes
- Whoever sees Him becomes illusioned.
- “Sārvabhauma Bhaṭṭācārya – learned scholar, but become madman due to Caitanya’s association.
- sannyāsī in name
- first-class magician
- sentimentalism cannot be very much in demand in Kāśī.
- Do not go to see Caitanya.
- continue hearing Vedānta
- if associate with upstarts - lost in this world and in the next.

**TEXT 116**

“*ṣuniyāchi gaṇḍa-deśera sannyāsī—‘bhāvuka’  
keśava-bhāratī-śiṣya, loka-pratāraka*

Prakāśānanda Sarasvatī said, “Yes, I have heard about Him. He is a sannyāsī from Bengal, and He is very sentimental. I have also heard that He belongs to the Bhāratī-sampradāya, for He is a disciple of Keśava Bhāratī. However, He is only a pretender.”

**PURPORT: TEXT 116**

- ✓ Caitanya Mahāprabhu – *bhāvuka* (sentimental) because He was always seen in the bhāva stage.
- ✓ Emotional imitators exhibit certain symptoms, but immediately after their exhibition, they are attracted to smoking and other things.
- ✓ Māyāvādīs cannot understand transcendental symptoms exhibited by a devotee; therefore when such symptoms are manifest, the Māyāvādīs equate them with temporary emotional feelings.
- ✓ Prakāśānanda Sarasvatī’s statement is offensive – *pāṣaṇḍī*.
- ✓ According to Śrīla Rūpa Gosvāmī, since Prakāśānanda Sarasvatī was not engaged in the Lord’s devotional service, his sannyāsa is to be considered phalgu-vairāgya.

TEXT 118

*yei tāñre dekhe, sei īśvara kari’ kahe  
aiche mohana-vidyā—ye dekhe se mohe*

“Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him becomes illusioned.

TEXT 119

*sārvabhauma bhāṭṭācārya—paṇḍita prabala  
śuni’ caitanyera saṅge ha-ila pāgala*

“Sārvabhauma Bhāṭṭācārya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya.

TEXT 120

*‘sannyāsī’—nāma-mātra, mahā-indrajāli!  
‘kāśīpure’ nā vikābe tāñra bhāvakāli*

“This Caitanya is a sannyāsī in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kāśī.

TEXT 121

*‘vedānta’ śravaṇa kara, nā yāiha tāñra pāśa  
ucchrñkhala-loka-saṅge dui-loka-nāśa“*

“Do not go to see Caitanya. Just continue hearing Vedānta. If you associate with upstarts, you will be lost in this world and in the next.”

*yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ...*

D.

- ❖ When brāhmaṇa heard Prakāśānanda Sarasvatī speak like this about Śrī Caitanya Mahāprabhu, he became very much grief-



stricken. Chanting the holy name of Kṛṣṇa, he immediately left. (TEXT 122)

- ❖ He went to Caitanya Mahāprabhu & described what took place before the Māyāvādī sannyāsī Prakāśānanda. (TEXT 123)
- ❖ Caitanya Mahāprabhu smiled, brāhmaṇa, “I uttered Your name, he knew Your name” (TEXTS 124-125)
- ❖ “While finding fault with You, he uttered Your name three times, saying ‘Caitanya, Caitanya, Caitanya.’” (TEXT 126)

### TEXT 127

*tina-bāre ‘kṛṣṇa-nāma’ nā āila tāra mukhe  
‘avajāñā’te nāma laya, śuni’ pāi duḥkhe*

“Although he spoke Your name three times, he did not utter the name ‘Kṛṣṇa.’ Because he uttered Your name in contempt, I was very much aggrieved.

#### **PURPORT: TEXT 127**

- ✓ **Māyāvādī favourites:** *brahma, caitanya, ātmā, paramātmā, jagadīśa, īśvara, virāṭ, vibhu, bhūmā, viśvarūpa* and *vyāpaka* all indirectly indicate Kṛṣṇa.
- ✓ **Misconceptions of Māyāvādis**
  - Cannot understand that the holy name of the Lord is identical with the Lord.
  - Considers Lord’s names material due to a poor fund of knowledge.
  - Cannot understand the existence of spiritual world and the blissful variegatedness there.
  - Conclude that Kṛṣṇa’s transcendental activities are *māyā*.
- ✓ To avoid this misconception one has to directly cultivate knowledge about the holy name of the Lord.

- ❖ “Why could Prakāśānanda not utter the names ‘Kṛṣṇa’ and ‘Hari’? He chanted ‘Caitanya’ thrice. As far as I am concerned, simply by seeing You I am moved to chant ‘Kṛṣṇa’ and ‘Hari.’” (TEXT 128)

**TEXT 129**

*prabhu kahe,—“māyāvādi kṛṣṇe aparādhi  
‘brahma’, ‘ātmā’ ‘caitanya’ kahe niravadhi*

Śrī Caitanya Mahāprabhu replied, “The Māyāvādi impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words ‘Brahman,’ ‘ātmā’ and ‘caitanya.’

- ❖ Lord’s name, His form and His personality – same – No difference between them – Absolute. (TEXT 132)

**PURPORT: TEXT 132**

- ✓ **Offenders – Māyāvādi impersonalists**
  - Holy name ‘Kṛṣṇa’ doesn’t manifest in their mouths. (TEXT 130)
  - Can’t understand living entity = Supreme Personality of Godhead in quality.
  - Think – jiva has been falsely divided from Brahman due to māyā.
  - Believe that Absolute Truth is ultimately impersonal.
  - Incarnation – think He is covered by māyā
  - Think Lord’s form is product of this material world
  - Cannot understand – Kṛṣṇa has no body separate from Himself.
- ✓ **Effect of Offenses**
  - Do not utter “Kṛṣṇa”, the original name of the Absolute Truth.
  - Utter name of impersonal Brahman
  - Indulge in indirect indications of the Absolute Truth.
  - Even if they utter “Govinda,” “Kṛṣṇa” or “Mādhava,” – cannot understand that these names are as good as Govinda, Kṛṣṇa or Mādhava the person.
  - They are ultimately impersonalists
  - Their uttering of the personal name has no potency.

- Do not believe in Kṛṣṇa, consider names to be material vibrations
- Not able to appreciate holy name
- Utter indirect names like Brahman, *ātmā* and *caitanya*.

**TEXT 133**

*nāma cintāmaṇiḥ kṛṣṇaś  
caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto  
'bhinnatvān nāma-nāminoḥ*

“The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa’s name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa’s name is not contaminated by the material qualities, there is no question of its being involved with *māyā*. Kṛṣṇa’s name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.’

**TEXT 136**

*ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ*

“Therefore material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.’

**TEXT 139**

*brahmānanda haite pūrṇānanda kṛṣṇa-guṇa  
ataeva ākarṣaye ātmārāmera mana*

“The transcendental qualities of Śrī Kṛṣṇa are completely blissful and relishable. Consequently Lord Kṛṣṇa’s qualities attract even the minds of self-realized persons from the bliss of self-realization.

**TEXT 140**

*ātmārāmās ca munayo  
nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim  
ittham-bhūta-guṇo hariḥ*

“Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.’

**TEXT 141**

*ei saba rahu—kṛṣṇa-carāṇa-sambandhe  
ātmārāmera mana hare tulasīra gandhe*

“Apart from the pastimes of Lord Kṛṣṇa, when tulasī leaves are offered at the lotus feet of Śrī Kṛṣṇa, even the aroma of the leaves attracts the minds of self-realized persons.

**TEXT 142**

*tasyāravinda-nayanasya padāravinda-  
kiñjalka-miśra-tulasī-makaranda-vāyuḥ  
antar-gataḥ sva-vivareṇa cakāra teṣāṁ  
saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ*

“When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to the impersonal Brahman understanding.’

**PURPORT: TEXT 142**

- ✓ Those who are actually on the platform of Brahman realization and who have not offended the lotus feet of Kṛṣṇa can immediately become Vaiṣṇavas simply by smelling the aroma of the Lord's lotus feet.
- ✓ But those who are offenders or demons are never attracted to the Lord's personal feature.

❖ Māyāvādīs – offenders and atheistic philosophers – holy name does not come from their mouth. (TEXT 143)

**PURPORT: TEXT 143**

- ✓ If one is an offender, he cannot be converted even by the association of the Supreme Personality of Godhead.

**TEXT 144**

*bhāvakāli vecite āmi āilāṇa kāśīpure  
grāhaka nāhi, nā vikāya, lañā yāba ghare*

“I have come here to sell My emotional ecstatic sentiments in this city of Kāśī, but I cannot find any customers. If they are not sold, I must take them back home.”

**TEXT 145**

*bhārī bojhā lañā āilāṇa, kemande lañā yāba?  
alpa-svalpa-mūlya pāile, ethāi veciba*

“I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśī.”

**PURPORT: TEXT 145**

- ✓ Caitanya Mahāprabhu – selling divya nāma – Kāśī – Māyāvādīs – not chant – disappointed – “How could He teach Māyāvādīs?”
- ✓ The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśī.
- ✓ Caitanya Mahāprabhu’s commodity was heavy. Though, there were no pure devotees in Kāśī, if someone was a little inclined to chant the Hare Kṛṣṇa mantra, He would deliver this big load, although the proper price was not paid.
- ✓ When we came to New York in 1965, we never expected that the Hare Kṛṣṇa mahā-mantra would be accepted in this country.
- ✓ Invited people to storefront – chanting – attracted fortunate youth.
- ✓ Mission started with insignificant capital – going nicely.

**11**

**Lesson 11: The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees**

**12**

**Lesson 12: The spreading of the Hare Kṛṣṇa mahā-mantra in the West has become successful because the young people were not offenders.**

**PURPORT: TEXT 145 Cntd...**

- ✓ The youths who joined this movement were not very advanced as far as purity is concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement.
- ✓ Mlecchas and yavanas of the Western countries are more purified than offensive Māyāvādīs or atheistic impersonalists.



## Texts 146-233: Caitanya Mahāprabhu in Mathurā

### (i) Caitanya Mahāprabhu leaves for Mathurā

- ❖ Caitanya Mahāprabhu started for Mathurā – all 3 devotees started to go with Him - Lord forbade them to accompany Him - asked to return home (TEXTS 146-147)
- ❖ Feeling separation from Lord, 3 used to meet and glorify holy qualities of Lord. (TEXT 148)
- ❖ Veṇī Mādhava – Yamunā – caught Lord and raised Him – Prayāga holy name – delivered many people; (TEXTS 149-152)
- ❖ South India tour, western India tour – converted many people to Vaiṣṇavism. (TEXT 153)
- ❖ Many times in Yamunā – jump in – unconscious – in water – in ecstatic love. (TEXT 154)

### (ii) Caitanya Mahāprabhu enters Mathurā

- ❖ Bath at Viśrāma-ghāṭa.
- ❖ Visited Kṛṣṇa's birthplace – saw Keśavajī - obeisances (TEXT 156)
- ❖ 1 brāhmaṇa fell at lotus feet of Caitanya Mahāprabhu – chant & dance – embrace – uproar – priest offers garland (TEXT 158-160)
- ❖ People “Such transcendental love is never an ordinary thing” – by seeing Caitanya Mahāprabhu, everyone is maddened with love of Kṛṣṇa – laughing, crying, dancing, chanting... (TEXT 161-162)

### (iii) Caitanya Mahāprabhu and brāhmaṇa

- ❖ Caitanya Mahāprabhu “You are an elderly brāhmaṇa, sincere, advanced in spiritual life. Wherefrom have you gotten this transcendental opulence of ecstatic love for Kṛṣṇa?” (TEXT 165)
- ❖ Brāhmaṇa, “HH Mādhavendra Purī came to Mathurā on tour – visited my house – accepted me as disciple – lunch at home – render seva – Gopāla at Govardhana Hill (TEXT 166-168)
- ❖ Caitanya Mahāprabhu offered obeisances to brāhmaṇa, Brāhmaṇa also immediately fell at Lord's feet. (TEXT 169)
- ❖ Mahāprabhu - “You are on the platform of My spiritual master, and I am your disciple. not befitting - obeisances.” (TEXT 170)

- ❖ Brāhmaṇa afraid and said (TEXT 171-173)
  - ‘Why do You speak like this? You are sannyāsi.’
  - You must have some relationship with Mādhavendra Purī.
  - Ecstatic love can be experienced only when one has relationship with Mādhavendra Purī.
  - Without him, a scent of such transcendental ecstatic love is impossible.
- ❖ Balabhadra Bhaṭṭācārya explained relationship between Mādhavendra Purī and Śrī Caitanya Mahāprabhu – brāhmaṇa began to dance. (TEXT 174)
- ❖ Brāhmaṇa took Caitanya Mahāprabhu to his home – served the Lord in various ways. (TEXT 175)

(iv) Interaction with respect to Mahajan

TEXT 176

*bhikṣā lāgi’ bhaṭṭācārye karāilā randhana  
tābe mahāprabhu hāsi’ balilā vacana*

He asked Balabhadra Bhaṭṭācārya to cook Śrī Caitanya Mahāprabhu’s lunch. At that time the Lord, smiling, spoke as follows.

TEXT 177

*“purī-gosaṇi tomāra ghare karyāchena bhikṣā  
more tumi bhikṣā deha,—ei mora ‘śikṣā”*

Śrī Caitanya Mahāprabhu said, “Mādhavendra Purī has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction.”

TEXT 178

*yad yad ācarati śreṣṭhas  
tat tad evetaro janaḥ  
sa yat pramāṇaṁ kurute  
lokaś tad anuvartate*

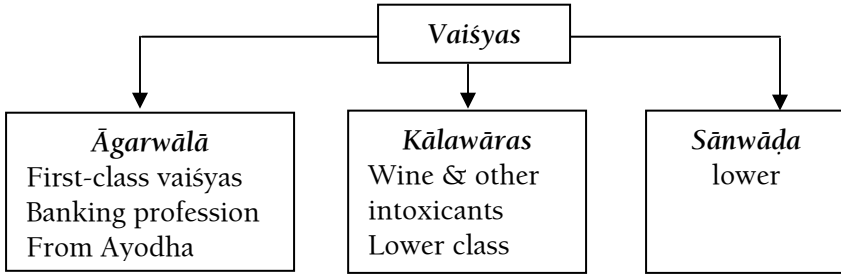
“Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.”

**TEXT 179**

*yadyapi ‘sanoḍiyā’ haya seita brāhmaṇa  
sanoḍiyā-ghare sannyāsī nā kare bhojana*

The brāhmaṇa belonged to the Sanoḍiyā brāhmaṇa community, and a sannyāsī does not accept food from such a brāhmaṇa.

**PURPORT: TEXT 179**



- ✓ Priests who guide Kālawāras and Sānwāḍas are called Sanoḍiyā brāhmaṇas.
- ✓ Bhaktivinoda Ṭhākura: sānoyāḍa = suvarṇa-vaṇik = bankers – gold & silver.
- ✓ A sannyāsī is not allowed to take alms or food from them.
- ✓ Caitanya Mahāprabhu accepted lunch cooked by a Sanoḍiyā brāhmaṇa simply because he belonged to Mādhavendra Purī's community.

✓ A spiritual relationship is established on the spiritual platform, without consideration of material inferiority or superiority.

**TEXT 180**

*tathāpi purī dekhi' tānra 'vaiṣṇava'-ācāra  
'śiṣya' kari' tānra bhikṣā kaila aṅgikāra*

Although the brāhmaṇa belonged to the Sanoḍiyā community, Śrīla Mādhavendra Purī had seen that he behaved like a Vaiṣṇava and had therefore accepted him as his disciple. The food he had cooked had also been accepted by Mādhavendra Purī.

TEXT 181

*mahāprabhu tāñre yadi ‘bhikṣā’ māgila  
dainya kari’ sei vipra kahite lāgila*

Therefore Śrī Caitanya Mahāprabhu willingly requested food from the brāhmaṇa, and the brāhmaṇa, feeling natural humility, began to speak as follows.

TEXT 182

*tomāre ‘bhikṣā’ diba—baḍa bhāgya se āmāra  
tumi—īśvara, nāhi tomāra vidhi-vyavahāra*

“It is a great fortune for me to offer You food. You are the Supreme Lord, and being in the transcendental position, You are not restricted in any way.

TEXT 183

*‘mūrkhā’-loka karibeka tomāra nindana  
sahite nā pārimu sei ‘duṣṭe’ra vacana*

“Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people.”

**PURPORT: TEXT 183**

- ✓ Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: although the brāhmaṇa did not belong to a superior community, he fearlessly chastised so-called caste brāhmaṇas because he was situated on the platform of pure devotional service.
- ✓ There are people who are opposed to Śrī Caitanya Mahāprabhu’s accepting a Vaiṣṇava belonging to a lower caste. Such people do not consider mahā-prasādam transcendental, and therefore they are described here as
  - mūrkhā (foolish)
  - duṣṭa (mischievous)

13

Lesson 13: A pure devotee has the power to challenge such high-caste people, and his brave statements are not to be considered proud or puffed up. On the contrary, he is to be considered straightforward.

PURPORT: TEXT 183 Cntd...

- ✓ Such a person does not like to flatter high-class brāhmaṇas who belong to the non-Vaiṣṇava community.

TEXT 184

*prabhu kahe,—śruti, smṛti, yata ṛṣi-gaṇa  
sabe ‘eka’-mata nahe, bhinna bhinna dharma*

Śrī Caitanya Mahāprabhu replied, “The Vedas, Purāṇas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

PURPORT: TEXT 184

14

Lesson 14: Unless one comes to the Absolute Truth, there is no possibility of agreement.

- ✓ *Nāsāv ṛṣir yasya mataṁ na bhinnam*
- ✓ *BG: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.*
- ✓ *BG: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.*
- ✓ *SB: dharmāḥ projjhita-kaitavo ‘tra.*

15

Lesson 15:  
The genuine religious system is that which enables one to become a lover of the Supreme Personality of Godhead.

**PURPORT: TEXT 183**

- ✓ When a person has no ulterior motive, there is certainly oneness and agreement of principles. (savai pumsam...)
- ✓ Since everyone has a different body and mind, different types of religions are needed.
- ✓ But when one is situated on the spiritual platform, there are no bodily and mental differences.

**TEXT 185**

*dharma-sthāpana-hetu sādharma vyavahāra  
purī-gosānīra ye ācaraṇa, sei dharma sāra*

“A devotee’s behavior establishes the true purpose of religious principles. The behavior of Mādhavendra Purī Gosvāmī is the essence of such religious principles.”

**PURPORT: TEXT 185**

❖ Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says

**TYPES OF MAHĀJAN**

**Para 1: Who is Spiritual mahājan?**

A sādhu, or honest man, is called a mahājana or a mahātmā.

*mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ  
bhajanty ananya-manaso jñātvā bhūtādīm avyayam*

“O son of Prthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” (BG 9.13)

**Para 2: Who is Material mahājan?**

Mahātmā: understood in different ways by different religionists.

Mundaner	His mahājan
<b>Sense gratifiers</b> Ex: businessman	According to the proportion of sense gratification one offers Ex: banker
<b>Karmīs</b> desiring material enjoyment	Philosophers like Jaimini
<b>Yogīs</b> desiring to control senses	Patañjali Ṛṣi
<b>Jñānīs</b>	Atheist Kapila, Vasiṣṭha, Durvāsā, Dattātreya and other impersonalists
<b>Demons</b>	Hiraṇyākṣa, Hiraṇyakaśipu, Rāvaṇa, Meghanāda, Jarāsandha
<b>Anthropologists</b>	Darwin

- ✓ Scientists who are bewildered by Kṛṣṇa’s external energy have no relationship with the Supreme Personality of Godhead, yet they are accepted by some as mahājanas.
- ✓ Similarly, **philosophers, historians, literary men, public speakers and social and political leaders** are sometimes accepted as mahājanas.
- ✓ Such mahājanas are respected by certain men who have been described in Śrīmad-Bhāgavatam (2.3.19):

*śva-vid-varāhoṣṭra-kharaiḥ samstutaḥ puruṣaḥ paśuḥ  
na yat-karṇa-pathopeto jātu nāma gadāgrajāḥ*

“Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.”

### Para 3: Further types of cheating mahājanas

- a) Animalistic leaders are worshiped by animals.
- b) Physicians, psychiatrists and social workers try to mitigate bodily pain, distress and fear, but they have no knowledge of spiritual identity and are bereft of a relationship with God.
- c) Self-deceived persons accept leaders from a priestly order that has been officially appointed by the codes of material life – deceived by official priests.

- d) Dhañga-vipras – imposter brāhmaṇas - imitate Haridāsa Ṭhākura, and envy him who was a mahājana. Make great artificial endeavors, advertising themselves as great devotees of the Lord or as mystic hypnotists knowledgeable in witchcraft, hypnotism and miracles.
- e) Demons like Pūtanā, Trṇāvarta, Vatsa, Baka, Aghāsura, Dhenuka, Kālīya and Pralamba.
- f) Imitators & adversaries – Pauṇḍraka, Śṛgāla Vāsudeva, Śukrācārya
- g) Atheists like Cārvāka, King Vena, Sugata and Arhat.

Some people accept godless cheaters who present themselves as incarnations of God and cheat foolish people within the material world by word jugglery. Thus many rascals are accepted as mahājanas.

#### Para 4: Karma- kāndi Vedic mahājanas

Those who are devoid of devotional service who sometimes mistakenly accept persons with mundane motives as mahājanas.

**“Only motive must be kṛṣṇa-bhakti”**

Śrīmad-Bhāgavatam (6.3.25):

*prāyeṇa veda tad idaṁ na mahājano 'yaṁ  
devyā vimohita-matir bata māyayālaṁ  
trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ  
vaitānike mahati karmaṇi yujyamānaḥ*

- ✓ The mundane intelligence and mental speculative methods of such foolish people are under the control of the three modes of material nature.
- ✓ Fruitive actors – entangled in material activities disguised as spiritual activities. *veda-vāda-ratāḥ* (BG)
- ✓ Supposed followers of Vedas – do not understand the real purport of the Vedas, yet they think of themselves as Vedic authorities.
- ✓ People versed in Vedic knowledge must know Kṛṣṇa as the Supreme Personality of Godhead. *Vedaiḥ ca sarvair aham eva vedyah*. (Bg. 15.15)



**Para 5: Conclusion 1**

- ✓ karma-vīra – successful fruitive worker
- ✓ jñāna-vīra – hero in mental speculation
- ✓ vairagya- vīra – famous renunciant.

*neha yat karma dharmāya na virāgāya kalpate  
na tīrtha-pada-sevāyai jīvaṇṇ api mṛto hi saḥ*

“Anyone whose work is not meant for elevating him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing.” (ŚB 3.23.56)

**Para 6: Conclusion 2**

- ✓ One may serve his country, people and society, the varṇāśrama-dharma system, the sick, the poor, the rich, women, demigods and so on. All this service comes under the heading of sense gratification.
- ✓ People are attracted by such material activity and leaders of these activities are accepted as mahājanas, great ideal leaders.
- ✓ Actually they are only misleaders, but an ordinary man cannot understand how he is being misled.

**Para 7: What does following mahājan mean?**

- ✓ Narottama dāsa Ṭhākura: *sādhū-śāstra-guru-vākya, cittete kariyā aikya*: “One should accept as one’s guide the words of the sādhus, the śāstra and the guru.”

**16**

**Lesson 16: Accepting the guidance of sādhus, śāstra & guru is the actual way of following great personalities (mahājanas).**

- ✓ Caitanya Mahāprabhu personally followed the behavior of Mādhavendra Purī and advised others to follow his principles.
- ✓ Unfortunately, people are attracted to material body since time immemorial.

**Para 8: What is the effect of deviating from Mādhavendra Purī**

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*

“A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers his land of birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow.” (SB 10.84.13)

- ✓ Bhaktivinoda Ṭhākura therefore warns:

*miche māyāra vaṣe, yāccha bheṣe’,  
khāccha hābuḍubu, bhāi  
jīva kṛṣṇa-dāsa, e viśvāsa,  
ka’rle ta’ āra duḥkha nāi*

“Don’t be carried away by the waves of māyā. Just surrender to the lotus feet of Kṛṣṇa, and all miseries will end.”

- ✓ **One’s plans for happiness will be frustrated**
  - Follow social customs and behavior
  - Forget to follow the path chalked out by the mahājanas
  - Offenders at the feet of the mahājanas.
  - Sometimes they consider such mahājanas very conservative, or they create their own mahājanas.
  - Ignore the principles of the paramparā system.
- ✓ Do not accept the instructions of the Supreme Personality of Godhead, want to be supported by so-called mahājanas, or authorities.
- ✓ We cannot ascertain the real truth simply by following speculators.

**Para 9: How to identify Real mahājanas**

- ✓ No one can ascertain the Absolute Truth by
  - Sāṅkhya

- Yoga system of Patañjali
- Not accepting Lord Viṣṇu as Supreme Personality of Godhead.
- ✓ Ambition never fulfilled → attracted by external energy.
- ✓ Mental speculators renowned all over the world as great authorities, actually they are not.
- ✓ Such leaders are conservative & not at all liberal.
- ✓ Mādhavendra Purī – real mahājana,
- ✓ Misguided people cannot distinguish the real from the unreal.
- ✓ But a person who is awakened to Kṛṣṇa consciousness can understand the real religious path chalked out by the Lord and His pure devotees.

- ✓ Śrī Mādhavendra Purī was a real mahājana because
  - He understood the Absolute Truth properly
  - Behaved like a pure devotee throughout his life.

- ✓ Caitanya Mahāprabhu approved method of Mādhavendra Purī.
- ✓ Although from the material viewpoint, Sanodiyā brāhmaṇa was on a lower platform, Caitanya Mahāprabhu considered him situated on the highest platform of spiritual realization.

#### Para 10: Who are the 12 mahājanas

Śrīmad-Bhāgavatam (6.3.20) states that there are twelve mahājanas: Brahmā, Nārada, Śambhu, the four Kumāras, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva and Yamarāja.

#### Para 11: Select our mahājanas in the Gauḍīya-sampradāya

- ✓ Follow in footsteps of Lord Caitanya & His representatives.
- ✓ Śrī Svarūpa Dāmodara Gosvāmī,
- ✓ 6 Gosvāmīs
- ✓ Śrīdhara Svāmī
- ✓ Caṇḍīdāsa, Vidyāpati and Jayadeva
- ✓ One who tries to imitate the mahājanas just to become an imitative spiritual master is certainly far away from following in the footsteps of the mahājanas.

- ✓ Sometimes people cannot understand how a mahājana follows other mahājanas.

**TEXT 186**

*tarko ‘pratiṣṭhaḥ śrutayo vibhinnā  
nāsāv ṛṣir yasya mataṁ na bhinnam  
dharmasya tattvaṁ nihitaṁ guhāyām  
mahājano yena gataḥ sa panthāḥ*

Śrī Caitanya Mahāprabhu continued, “Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.”

**(v) Mathurāvasis come to take darsan of Caitanya Mahāprabhu**

- ❖ 100s & 1000s came – no one can count – Caitanya Mahāprabhu came out of the house to give audience. (TEXT 188)
- ❖ Caitanya Mahāprabhu raised arms – “Haribol!” – response – “Hari!” (TEXT 189)
- ❖ Bathed in 24 ghats, holy places on banks of Yamunā, forests with brāhmaṇa (TEXT 190-193)
- ❖ Cows sound moo - stunned with ecstatic love – lick body – cows went – cowherd men kept cows back with difficulty – deer – birds – trees – creepers – fruits & flowers – friends & friends – embrace trees & creepers – they offer flowers & fruits – restless, tears, trembling & jubilation – vibrate transcendental sound of “Hare Kṛṣṇa”, as if they were echoing the deep sound of Caitanya Mahāprabhu (TEXTS 194-208)
- ❖ Necks of deer – cry – parrots – śuka-śārikā – peacocks – mind wandered in ecstatic love of Kṛṣṇa. “Chant! Chant!” – Balabhadra Bhaṭṭācārya & brahmana began to chant (TEXTS 209-224)



**TEXT 214**

*vaṁśī-dhārī jagan-nārī-  
citta-hārī sa śārīke  
vihārī gopa-nārībhir  
jīyān madana-mohanaḥ*

The male parrot then said, “My dear śārī [female parrot], Śrī Kṛṣṇa carries a flute and enchants the hearts of all women throughout the universe. He is specifically the enjoyer of the beautiful gopīs, and He is the enchanter of Cupid also. Let Him be glorified!”

TEXT 216

*rādhā-saṅge yadā bhāti  
tadā ‘madana-mohanah’  
anyathā viśva-moho ‘pi  
svayaṁ ‘madana-mohitah’*

The female parrot said, “When Lord Śrī Kṛṣṇa is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe.”

- ❖ Brahmana – symptoms of great ecstatic love by Caitanya Mahāprabhu (TEXT 225)

TEXT 232

*tabu likhibāre nāre tāra eka kaṇa  
uddeśa karite kari dig-daraśana*

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

TEXT 233

*jagat bhāsila caitanya-līlāra pāthāre  
yānra yata śakti tata pāthāre sāntāre*

The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength.

